Is Calling Oneself 'Salafee' Hizbiyyah?

Bismillaahi was Salaatu was Salaamu 'ala Rasoolillaahi wa 'ala alihi wa sahbihi wa sallam, wa ba'ad:
Assalaamu 'Alaykum Wa Rahmatullaahi Wa barakaatahu,

USING MUTASHAABIHAAT TO CONFUSE PEOPLE AND CALL TO DALAALAH:THEIR ATTEMPT TO CLAIM THAT CALLING onESELF SALAFEE IS HIZBIYYAH AND SELF-PRAISE

From the tafseer of ibn katheer on the aayaah in soorah Aali Imraan

åõæó ÇáøóÐöíó ÃóäÒóáó Úóáóíúßó Çáúßöêóçèó ãöäúåõ ÂíóÇêñ ãøõÍúßóãóÇêñ åõäøó Ãõãøõ Çáúßöêóçèö æóÃõÎóÑõ ãõÊóÔóÇèöåóÇêñ ÝóÃóãøóÇ ÇáøóÐöíäó Ýí Þõáõæèöåöãú ÒóíúÛñ ÝóíóÊøóÈöÚõæäó ãóÇ ÊóÔóÇèóåó ãöäúåõ ÇèúÊöÛóÇÁ ÇáúÝöÊúäóÉö æóÇèúÊöÛóÇÁ ÊóÃúæöíáöåö æóãóÇ íóÚúáóãõ ÊóÃúæöíáóåõ ÅöáÇøó Çáåøõ æóÇáÑøóÇÓöÎõæäó Ýöí ÇáÚöáúãö íóÞõæáõæäó Âãóäøóç Èöåö ßõáøñ ãøöäú Úöäïö ÑóÈøöäóÇ æóãóÇ íóÐøóßøóÑõ ÅöáÇøó Ãõæúáõæçú ÇáÃáúÈóÇÈö

It is He Who has sent down to you (Muhammad sallallahu alaihi wa salaam) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî). (Aali Imran 3:7)

Muhammad bin Ishaq bin Yasar commented on,

He also said, **"As for the unclear Ayat, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these Ayat must not be altered to imply a false meaning or be distorted from the truth."**

Therefore, Allah said,

[ÝóÃóãøóÇ ÇáøóÐöíäó Ýì Þõáõæèöåöãú ÒóíúÛñ]

(So as for those in whose hearts there is a deviation) meaning, those who are misguided and deviate from truth to falsehood,

[ÝóíóÊøóÈöÚõæäó ãóÇ ÊóÔóÜÈóåó ãöäúåõ]

(they follow that which is not entirely clear thereof) meaning, they refer to the Mutashabih, because they are able to alter its meanings to conform with their false interpretation since the wordings of the Mutashabihat encompass such a wide area of meanings. As for the Muhkam Ayat, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said,

[ÇÈúÊöÛóÂÁó ÇáÝöÊúäóÉö]

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the Mutashabih of it -- but, this is proof against and not for them.

The ulamaa have stated, there are mutashaabihaat aayaat in kalaam of Allaah azza wa jall, the Qur'aan al kareem and there are also mutashaabihaat hadeeth in the hadeeth of the Messenger of Allaah sallalaahu alayhi wasallam and there are mutashaabihaat in the statements of the sahaabah radi'allaahu anhum and there are mutashaabihaat in the statements of the people of knowledge, and Allaah is perfected and exalted above His Creation.

Particularly in the statements of any bashr besides rasoolullaah salalahu alayhe wasallam, he is to have his statement checked and verified by the Qur'aan and the sunnah, and if it correct, then it is accepted, and if it incorrect, it is rejected. This applies to the people of knowledge as well.

So we find the fitnah-makers and hidden hizbiyoon rejoicing when they see a statement from the people of knowledge be it correct or incorrect, or clear or unclear (mutashaabihaat), that may be used to suit their interests, while they reject other statements form the same scholars that refute them! Just as they twist the aayaat of Allaah and the statements of His messenger salalahu alalayhe wasallam to suit their interests, they do the same with the people of knowledge and use them to support their games wa 'iyaadhubillaah.

So one example of this is the use of the enemies of the da'wah as salafiyyah to use a statement of Shaikh Muhammad ibn Saalih al Uthaimeen raheemahullaah to try to ascribe blameworthy hizbiyyah to the salafees, wa'iyyadhubillaah. They do this and reject other statements made by the shaikh that show his true position of the shaikh. So this statement is used to support their baatil:

"From his the Prophet statement, "Whoever lives amongst you will see much differing, so adhere to my Sunnah", It can be learnt that if parties (ahzaab) within the ummah emerge in increasing numbers then one should not affiliate himself to a party (hizb). In the past, many groups have appeared; Khawaarij, Mu'tazilah, Jahmiyyah, Shee'ah, even Raafidah.

Then there appeared, later on Ikhwanis, Salafis, Tablighis, and all those like them. Put all of them to one side and take [the path] ahead. Which is what the Prophet Sall Allaahu 'Alayhi was Sallam guided to. "Adhere to my Sunnah and the Sunnah of the rightly guided caliphs." No doubt, it is obligatory for all Muslims to adopt the way of the salaf as their madhhab, not affiliation to a specific party (hizb) named, "The Salafis". It is obligatory for the Islamic Ummah to adopt the way of the salaf as-salih as their madhhab, not bigotry to those called "the salafis". Pay attention to the difference: There is the way of the salaf, and there is a party (hizb) called "the salafis".

What is the objective? Following the Salaf. Why? The salafi brothers are the closest sect to that which is right, no doubt, but their problem is the same as others, that some of these sects declare others as being misguided, they declare them to be innovators and as being sinners. We don't censure this, if they deserve it, but we censure handling this bid'ah in this way.

It is obligatory for the leaders of these sects to get together and say, "Between us is the book of Allah, and the Sunnah of His messenger, so lets us judge by them and not according to desires, opinions and not according to personalities. Everyone makes mistakes and achieves correctness no matter what he has reached with regards to knowledge and worship. Infallibility is [only] in the religion of Islam."

In this hadeeth the Prophet sall Allaahu 'Alayhi was Sallam guided to the way in which a person secures himself. He doesn't affiliate him to any sect nor does he direct to any particular sect, only to the way of the salaf as-salih which is to the Sunnah of our Prophet sallAllaahu 'Alayhi was Sallam and the rightly guided caliphs"

It is clear that the shaikh was referring to those who call themselves 'salafee' yet are not true to this claim. Examples of these include the followers of Muhammad Suroor, Abul Hasan al Ma'ribee, the neo-haddaadees and even some of the followers of the khaarijee Usaamah ibn Laden others, all who claim salafiyyah but are clearly upon bid'ah and dalaalah. We do not support these people even though they call themselves salafee, as the shaikh was saying, because they are in reality NOT salafee. And it is not permissible to use this and other statements as a source of confusion as the hidden hizbees do to try to prevent people from ascribing to, calling to and following the salafee minhaaj, or to use it as a source of doubt and misunderstanding to make people think that calling oneself salafee is hizbiyyah.

The proofs on ascription to salafiyyah are clear and abundant, and this is something praiseworthy and is not hizbiyyah or self-praise or arrogance, as long as it is true:

Imaam al-Asbahaanee (d.535H) - rahimahullaah - said: "The sign of Ahlus-Sunnah is that they follow the Salafus-Saalih and abandon all that is innovated and newly introduced into the Deen." [Al-Hujjah fee Bayaanil Mahajjah 1/364]

Ibn Taymiyyah (d.728H) - rahimahullaah - said: **"There is no criticism for the one who proclaims the way (madhdhab) of the Salaf, who attaches himself to it and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement (Ittifaaq) because the way (madhdhab) of the Salaf is nothing but the Truth (Haqq)."** [Majmoo al-Fataawaa 4:149]

Imaam adh-Dhahabee (d.748H) - rahimahullaah - said: "It is authentically related from ad-Daaraqutnee that he said: There is nothing more despised by me than 'ilmul-kalaam (innovated speech and rhetorics). **I say: He never entered into 'ilmul-kalaam, nor argumentation. Rather, he was a Salafee (a follower of the Salaf).** "[Siyar 16/457]

As-Sam'aanee (d.562H) said in al-Insaab (3/273): **"As-Salafi: this is an ascription to the Salaf and following their ways, in that which is related from them."**

Ibn al-Atheer (d.630H) said in al-Lubaab fee Tahdheebul-Insaab (2/162), commenting upon the previous saying of as-Sam'aanee: **"And a group were known by this ascription." So the meaning is: that the term Salafi, and its ascription to them, was a matter known in the time of Imaam as-Sam'aanee, or before him (and was).**

It is said: "Why should we attribute ourselves to the Salaf when Allaah says: ***"It is He who has named you Muslims since before."*** [Surah Al-Hajj: 78] This is answered in a short debate that occurred between Shaikh Al-Albaanee rahimahullaah, and the professor 'Abdul-Haleem Abu Shaqqah, author of the book "The woman's liberation during the time of the Revelation":

The Shaikh said: "If it is said to you 'What is your madh-hab', what will you say?"
He said: I will say: "I am Muslim."
The Shaikh said: "This is not sufficient."
He said: "But Allaah has named us Muslims." And then he recited the verse: "It is He who has named you Muslims since before." [Surah Al-Hajj: 78]
So the Shaikh said: "This is a correct answer - if we were living during the first generation, before the spreading of groups. So if we were to ask any Muslim today, from these groups that we differ with fundamentally in Creed, his response would not be any different from this word, for all of them - the Shi'ee, the Raafidee, the Khaarijee, the Durzee, the Nusairee, the 'Alawee - would say 'I am Muslim.' So this is not sufficient in these days."
He said: "So then I will say: 'I am a Muslim upon the Qur'aan and the Sunnah.'"
So the Shaikh said: "This is also not sufficient."
He said: "Why not?"
The Shaikh said: "Do you find any person from the people we have just used as an example saying: 'I am a Muslim that is not upon the Qur'aan and the Sunnah.' Which person will say that he is not upon the Qur'aan and the Sunnah?" Then the Shaikh began to explain to him the importance of this supplemental phrase, which we have adopted. And it is: The Qur'aan and the Sunnah with the understanding of the Salaf As-Saalih (righteous predecessors).
He said: "So then I am a Muslim on the Qur'aan and the Sunnah with the understanding of the Salaf As-Saalih (righteous predecessors)."
The Shaikh said: "So if someone were to ask you what is your madh-hab, you would tell him that?"
He said: "Yes."So the Shaikh said: "What do you think if we were to shorten that linguistically, for the best types of speech is that which is short but has a lot of meaning? So let us (just) say: I am a Salafee."
He said: "I could be polite to you and say yes, but my belief is the same as before. Because when people hear that you are a Salafee, the first thing that will come into their minds are occurrences in which they experienced harshness from some of the extremists amongst the Salafees."
The Shaikh said: "Assuming your words were correct, if you said: 'I am a Muslim', will they not think that you are a Shi'ee or a Raafidee or a Durzee or an Isma'eelee, etc.?"
He said: "Possibly, but I would have followed the noble verse: 'It is He who has named you Muslims.'"
So the Shaikh said: "No, my brother! You did not follow the verse because the verse refers to the correct form of Islaam. It is necessary that you speak to the people according to their levels of comprehension - will anyone understand from you that you are a Muslim according to the intended meaning of the verse? And the things that you warned about just now may be correct or they may not because your mentioning 'harshness' - this can be found in some individuals, but not as a methodology of belief and knowledge. So leave the individuals to the side for we are talking about the methodology. This is since if we were to say: 'Shi'ee' or 'Durzee' or 'Khaarijee' or 'Sufi' or 'Mu'tazilee', these same things that you warned about (i.e. harshness) would appear from them (also)." So this is not our discussion. We are looking for a name that provides an indication of a person's belief, which he worships Allaah with."
Then the Shaikh said: "Were not all of the Sahaabah Muslims?"
He said: "Of course."
The Shaikh said: "But in spite of this, there was among them those who stole and those who fornicated, but this did not lead any of them to say: 'I am not a Muslim.' Rather, he was a Muslim - a believer in Allaah and His Messenger (sallallahu alaihi wa salaam) as a methodology - however he would contradict his methodology at times, for he was not infallible. Therefore, may Allaah bless you, we are talking about a word that indicates our belief, our ideas, and our source of reference in our life in that which is related to the affairs of our religion, which

we worship Allaah by. And as for this person being harsh and that person being lenient, then that is another matter."
Then the Shaikh said: "I want you to contemplate on this concise word [salafee] until you no longer persist in (just using) the word Muslim. And you know well that there doesn't exist anyone that will understand what you are intending to say at all, so speak to the people according to their levels of comprehension. And May Allaah bless you for your compliance."

Imaam al albaanee also said in a refutation of A'eed al Qarnee, **"I insist I am salafee!"**

Questioner: one of the students of knowledge in the lands of Najd (Saudi Arabia) said: “Whoever says I am Salafi” or “I am Tableeghi” and so on mentioning other groups, then he must be made to repent. And if he doesn’t repent, then he is to be killed, as a hadd (Islamic punishment).
Shaikh: I don’t think he said this.
Questioner: By Allaah, Shaikh, he said it, and here is a cassette recording, which confirms it. [Then the questioner plays the tape on which Aa’id Al-Qarnee’s voice can be heard saying the following: “And know, may Allaah preserve you, that it is not permissible for anybody to make it obligatory for someone to follow one of the madhaahib. So whoever says to the people or to one amongst the servants (of Allaah: ‘You are obligated to be a Hanbalee, or Maalikee, or Shaafi’ee or Hanafee’, then he must be made to repent. And if he does not repent he is to be killed. And whoever makes it obligatory for one of the people to be Ikhwanee or Salafee or Tableeghi or Suroori – he makes this an obligation – then he must be made to repent and if he doesn’t do so, he is to be killed. This is because Allaah did not name us anything but Muslims.” Then the tape stops and the Shaikh comments.]
Shaikh: I don’t think a scholar would say this. I don’t think a person of knowledge would say something like this! [People laughing in the background] As for someone who is not a scholar, then it is possible that he can say such a thing or even worse than it.
Questioner: So what is your advice O Shaikh?
Answer: My advice to him is that he understands – what is the meaning of (the word) Salafee? And I say to him now: “Are you absolving yourself from the Salaf??” He will say “No” if he is a person of knowledge. But if he is from one of those who doesn’t know anything, he will say: “I just follow the Qur’aan and Sunnah.” But how do you understand the Qur’aan and how do you understand the Sunnah? Do you interpret the Qur’aan, by means of the Qur’aan first, then the Sunnah second? What do we call this? This is an error. It is not permissible for us to say: “We interpret the Qur’aan by way of the Qur’aan, then the Sunnah.” Rather, we interpret the Qur’aan by way of the Qur’aan and the Sunnah, together. This is since we absolutely cannot manage to understand the Qur’aan without the Sunnah. This is why I used to mention in some of my books that one of the evidences for rejecting the hadeeth of Mu’aadh Ibn Jabal, in which he said that Allaah’s Messenger (sallAllaahu ‘alayhi wa sallam) – as the hadeeth alleges – that when he sent Mu’aad Ibn Jabal to Yemen he said: *“What will you judge by?”* Mu’aadh said: “By the Book of Allaah.” So he said: *“And if you don’t find it (i.e. an answer in it)?”* He said: “Then by the Sunnah of Allaah’s Messenger.” So he said: *”And if you don’t find (an answer in) it?”* So he said: “I will strive to come up with my own opinion.” So the Prophet (sallAllaahu ‘alayhi wa sallam) said: *“All praise be to Allaah who guided the messenger of Allaah’s Messenger towards that which Allaah’s Messenger loves.”* This is a munkar (rejected) hadeeth. Why? Is it correct, with regard to those who graduated from the school of Muhammad (sallAllaahu ‘alayhi wa sallam), as is commonly said nowadays, to differentiate between the Qur’aan and the Sunnah and to place the Sunnah with respect to the Qur’aan in the same position as the opinion with respect to the Sunnah? When does the scholar refer to his opinion (?) – when he doesn’t find an answer in the Sunnah. When does he refer to the Sunnah (?) – when he can’t find an answer in the Qur’aan. This is not correct. It is obligatory to combine both the Qur’aan and the Sunnah together because they both originate from one source. But this hadeeth gives the Sunnah a position of being under the Qur’aan, equaling it to the position of the opinion under the Sunnah. When does one exert himself to come up with his own opinion (?) – when he doesn’t find any answer in the Sunnah. When does he refer to the Sunnah (?) – when he doesn’t find any answer in the Qur’aan. This is wrong. The first one was correct. When does he refer to his own opinion (?) – when he doesn’t find an answer in the Sunnah. When does he refer to the Sunnah (?) – when he doesn’t find an answer in the Qur’aan. This is wrong. Why? Now we will ask a question concerning the dead animals of the sea. Are they Halaal (lawful) or Haraam (unlawful)? Allaah says:***“Forbidden for you are dead animals.”*** [Surah Al-Maa’idah: 6] So then we have found the answer in the Qur’aan, right? No, but we must continue to look, is there anything in the Sunnah that responds to this ayah and which restricts it? Yes, there is. So therefore the scholar actually has no choice but to combine between the Qur’aan and the Sunnah. So the matter is as Allaah’s Messenger (sallAllaahu ‘alayhi wa sallam) said: *“Do not let any of you sit reclining on his couch, saying: ‘This is the Book of Allaah, so whatever of Halaal we find in it, we declare it*

to be lawful. And whatever of Haraam we find in it, we declare it to be unlawful (in exclusion of the Sunnah).' Indeed, I was given the Qur'aan and something similar to it along with it. Indeed, what Allaah's Messenger has made forbidden is just like what Allaah has made forbidden " Therefore, there is no way one can ever divide between the Qur'aan and the Sunnah. So whoever says: "We will interpret the Qur'aan by way of the Qur'aan and then the Sunnah", this person has come about due to this munkar hadeeth. Rather, we only interpret the Qur'aan by means of the Qur'aan and the Sunnah, together. Furthermore, if we don't find a tafseer (interpretation) of an ayah in either the Qur'aan or the Sunnah, we turn back to our righteous predecessors (the Salaf As-Saalih), especially the Companions, who were spoken the words of Allaah directly by the Prophet (sallAllaahu 'alayhi wa sallam). And also… In my opinion, the least that can be said (about this person) – and I don't know the level of his knowledge – the least that can be said is that he is heedless of this fact. And in reality this is a severe negligence on his part, especially since he issued that harsh ruling afterward – that whoever doesn't repent is to be killed. So give him the glad tidings that I still insist that I am a Salafee – upon the Book and the Sunnah and upon the methodology of the Salaf as-Saalih. And whoever doesn't adopt this manhaj (methodology) then there is no difference between him and the Raafidah. And no doubt, so long as he is in the lands of Najd, and there is (no difference) between him and between the Raafidah, this is the same as what Al-Hadaad did. **Questioner:** And we are with you O Shaikh! Shaikh: May Allaah reward you.

Shaikh Fawzaan was asked:
Q. Is one who calls himself a "Salafi" to be considered a partisan (hizbi?)

A. There is not harm [1] in labelling oneself with Salafiyyah when it is in truth. However, if it is merely a claim then it is not permissible to label oneself with Salafiyyah, whilst one is upon a manhaj other than that of the Salaf.

The Ash'aris for example, say "We are Ahl us-Sunnah wal-Jamaa'ah" and this is not correct. This is because what they are upon is not the manhaj of Ahl us-Sunnah wal-Jamaa'ah. It is likewise for the Mu'tazilah who call themselves "Muwahhideen" (Monotheists).

All of them claim to have love for LaylaaYet Laylaa does not affirm this for any of them

Hence, the one who claims that he is upon the madhhab of Ahl us-Sunnah wal-Jamaa'ah [actually] follows the path of Ahl us-Sunnah wal-Jamaa'ah and abandons the Opposers. However if he [is one who] wants to unite the lizard and the fish - as they say - meaning, to unite a creature from the land with a creature from the sea, then this is not possible. Or to unite water and fire in a vessel. In light of this, Ahl us-Sunnah wal-Jamaa'ah do not reconcile with the path (madhhab) of those who oppose them such as the Khawarij, the Mu'tazilah, the Hizbiyyeen amongst those who call themselves, the Contemporary Muslims. Such is one who wants to unite between the errors and misguidance of the contemporaries with the manhaj of the Salaf. So "the latter part of this Ummah will not be corrected except by that which corrected its earliest part." The essence of the matter is that it is necessary to weigh matters and to separate them.

NOTES

[1] Shaikh ul-Islaam Ibn Taymiyyah said: "There is no criticism for the one who proclaims the way (madhdhab) of the Salaf, who attaches himself to it and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement (Ittifaaq) because the way (madhdhab) of the Salaf is nothing but the Truth (Haqq)" [Majmoo al-Fataawaa 4:149]

I say: Reflect – dear reader – upon the words of Shaikh ul-Islaam which [were uttered] before approximately eight centuries, and it is as if he is refuting one of the contemporaries of today who ascribes himself to knowledge and says, ‘Whoever makes it obligatory upon the people that he should be an Ikhwani or a Salafi or a Tablighi or a Sururi, then his repentance should be sought. Either he repents or he is to be killed.’!!!

He said this in a cassette which circulated heavily amongst the youth and which was called "Flee from Hizbiyyah Like you would from a Lion" [*]

[*] After completing this book some papers reached me which contained some of Aa’id al-Qarni’s recantations from some of his errors. I found that amongst them was his recantation of this grave error. It is from justice that we mention this particular one: "Fourteen: I had said in a cassette, ‘Whoever makes it obligatory upon the people that he should be an Ikhwani or a Salafi or a Tablighi or a Sururi, then his repentance should be sought. Either he repents or he is to be killed.’ This is an error that emanated from me and I seek Allaah’s forgiveness from it. What I meant was that whoever did that, then he has legislated (into the religion). However, it is an error regardless and I pardon myself from it. I believe that the madhhab of the Salaf is the correct madhhab and it is the one that is obligatory for the people to follow, to be guided by it and to traverse its path."

So I say: Subhanallaah! How has he granted himself the right to place the True Salafi Manhaj amongst these other methodologies (manahij) and astray, innovative deviant sects?

And our question to this person who actually lives in the land of Tawhid – and who holds a Masters degree in Hadith – is if a person is not a Salafi then what is he?

And the ‘Allaamah, ‘Abdul-‘Aziz Ibn Baz – the [former] mufti of Saudi Arabia was asked: What do you say about the one who calls himself ‘Salafi’ or ‘Athari’? Is this is a tazkiyah (purification) of his own self?

So shaikh bin baz replied – may Allaah have mercy upon him – "When he is being truthful [in his claim] that he is Salafi or Athari then there is not harm in that, [this is] similar to what the Salaf used to say, ‘So and so is a Salafi’, ‘So and so is Athari’ as a tazkiyah (commendation) which was necessary, a tazkiyah that is obligatory." [Cassette: Haqq ul-Muslim 16/1/1413 Ta’if]

I say: This ascription occurs in the books of biographies (of narrators).

Imaam adh-Dhahabi says in the biography of Muhammad bin Muhammad al-Bahrani, "And he was devout, good, a Salafi". [Mu’jam ash-Shuyukh(2/280)]

And he said in the biography of Ahmad bin Ahmad bin Ni’mah al-Maqdisi, "And he was upon the aqidah of the Salaf" [Mu’jam ash-Shuyukh (1/34)]

Therefore, ascribing oneself to the Salaf is an ascription which is necessary and required so that a differentiation can be made between the true Salafi and the one who hides behind them. Also so that the affair does not become confusing to those who want to guide themselves by them {the Salaf). So when the heretical groups and astray partisanships that lead astray have increased, then the People of Truth announce and declare their ascription to the Salaf with a view to free themselves from those who oppose them. And Allaah the Most High says to his Prophet and the Believers,

'And who is better in speech than he who [says: "My Lord is Allâh (believes in His oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."' [Fussilat 41:33]

Now look at what the same one who they quote has stated:

Shaikh Ibn Uthaimeen states, "Who are the Ahl ul-Athar? They are the ones who follow the aathaar, they follow the Book and the Sunnah and the sayings of the Companions (radiallaahu anhum). And this does not befit any group (firqah) amongst the sects except the Salafiyyeen, those who adhere to the path of the Salaf…" which occurs on the first tape of his explanation of "al-Aqeedat as-Safaareeniyyah".

Wallaahu a'lam.

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